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Photo by Harold M. Lambert

# Refugee Triplets Arrive Here



Religious News Service Photo

These happy, healthy-looking sisters, all blondes, were among the refugees who arrived in New York recently on the Gen. W. C. Langfitt. The three in the center are seven-year-old triplets.

Left to right are: Renate 9; Barbara, Gabriele and Monica, the triplets, and Heidrum, 17.

With their parents, Mr. and Mrs. Walter Protzner, they came to America under the sponsorship of the Lutheran Refugee Service.

Mr. Protzner is a Czech and his wife a German. The children were all born while the parents were exiles in Germany. The family will live in Minneapolis, where Mr. Protzner will work as a bookkeeper at Northwestern Lutheran Theological Seminary.

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## LUTHERAN MEN

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# A Church That Cares

BY  
GEORGE  
H.  
BERKHEIMER

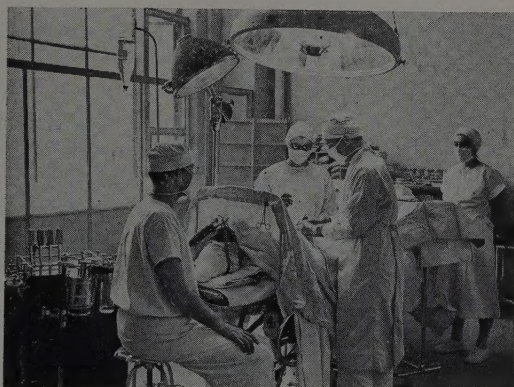


Photo by Harold M. Lambert

## Pension Board Gives Emergency Aid.

"Again let me thank you for the allowance which comes to us monthly. I hardly know how I could get along without it." Thus writes one of the members of our pension family. The daughter of another writes: This is to thank you, belatedly, for your letter and check. Since the medical cooperative to which we belong refused to recognize the seriousness of my mother's condition, at the end of a private ambulance and private doctor had to be called. Her last check covered this expense completely. I thank you for it and again wish to express my appreciation of the personalized service of the Pension Board. I am sure it means as much to others as it meant to mother. In going through her things I was surprised at her care in keeping your communications to her over the years."

The Rev. Dr. Berkheimer is executive secretary for the ULCA Board of Pensions.

Letters of this nature could be duplicated scores of times, for during the course of any year we hear from many in our family which now totals 1,325. Frequently the salutation is, "Dear Pension Father." This is most touching, as in the majority of instances the pensioners are old enough to be my parents or even grandparents.

This is an indication of how one person can be identified with the good work that is accomplished by

## Contents

|                                      |    |
|--------------------------------------|----|
| Are You Fit To Live With? (topic) .. | 6  |
| How Can We Know He Is Christ? ..     | 11 |
| Honorary Life Memberships .....      | 15 |
| Tribute to Merwyn C. Fuss .....      | 17 |
| Education for Living .....           | 18 |
| News from Headquarters .....         | 19 |
| Brotherhood in Action .....          | 21 |
| News .....                           | 22 |

the Church-at-large. Perhaps the office of executive secretary of the Board of Pensions is unique in this respect.

The 1,325 members of our pension family include 405 retired ministers and missionaries; 68 disabled ministers and missionaries; 747 widows and 105 minor children. During the last year they received pensions totaling \$787,017.21, the greater portion of which was derived from the benevolent monies of the Church.

Actuaries tell us that ministers and their wives have a longer life expectancy than people in most other professions or vocations. We like to think this is due to the temperate lives they live and not to any saving of their energies in the great work committed to them.

That it is true cannot be questioned, for 99 of our retired ministers are between the ages of 76 and 80; 84 are between 81 and 85; 48 are between 86 and 90, and 8 are between 91 and 94.

The widows on our roll have an even more amazing record. Here we find 129 between the ages of 76 and 80; 103 between 81 and 85; 63 between 86 and 90, and 15 between 91 and 100.

Truly these are veterans of the cross. It is thrilling to contemplate the combined years of life of this particular group but it is even more thrilling to contemplate the combined years of service they rendered their Master through His Church. Think of the souls they won to the Kingdom. Think of the pastoral serv-

ices rendered. Think of the sermons prepared and preached. Only the recording angel has a complete record of their good deeds.

The pension of the Church takes on added significance when it is remembered that many of the veterans served at a time when salaries were relatively meager. Under these circumstances it was virtually impossible for many of them to aside a sufficient amount to purchase a house when they retired, much less to provide for living costs and medical expenses in the evening of life.

For all too many years the pension provided by our Church was a meager pittance—\$300 a year, or \$25 a month. Certainly God must take care of His own for it can hardly be claimed that His Church did.

Fortunately the situation is now greatly improved. Most of our retired and disabled ministers are presently receiving \$1,000 a year from the Church and most of the ministers' widows are receiving a minimum of \$500 a year. This is so far from adequate in view of present day costs of living, but it is a decided increase over the amounts paid a few years ago.

All of us can and do rejoice that we belong to a Church that has a growing sense of responsibility toward those who served it faithfully in the past. Truly, ours is a Church that cares.

Another phase of the work of the Board of Pensions is in the area of emergency assistance. While this work is on a much smaller scale than

pension aspect, it is of great significance.

Perhaps a letter or two from the mouths of some who have been recent recipients of such assistance will tend to point up its importance.

One writes: "May I thank you sincerely for your help in the payment of my last doctor's bill and thank you, also, for your very gracious consideration. I, too, hope that I may not need to be hospitalized again and that my regular visits to the clinic will be sufficient to keep me going. It is a comfort to know that the Pension Board is ready to help in an emergency. I am deeply grateful."

Another writes: "Your letter tells of the favorable and generous action of your committee to my application for emergency assistance is received.

This is good news to us. Please accept our hearty thanks for this timely aid, and for the kindness and consideration of the Board of Pensions.

The last year and a half have received a succession of operations and hospitalizations for my wife and myself. We are gradually recovering from our ailments and operations. We expect to enjoy quite unimpaired health and strength again.

We thank you for your good wishes and for an interest in your prayers for us."

During the past year emergency assistance in the amount of \$21,189 was provided for members of pension family who had need of the same. This was over and above

the regular pension. The primary need arose out of prolonged illness or hospitalization. Sometimes it helped provide glasses or hearing aids or other necessities that help to make life more meaningful and pleasant when organs and faculties no longer function in a normal manner.

The funds for emergency assistance are provided largely through the annual Advent appeal. This season of the Church year has been assigned to the Board of Pensions for promotion of its work. Individuals and congregations are invited to make contributions to our Board with the understanding that all such gifts will be used for emergency assistance purposes.

The readers of this magazine should know that fifteen good and faithful men, twelve laymen and three ministers, constitute the Board of Pensions. They come from all areas of the Church. They give of their time freely and most generously in order that the duties assigned to our Board by the Church may be discharged in a diligent manner.

Our Master has said, "Be not anxious for the morrow," and He has also said, "The laborer is worthy of his hire." The admonition has been heeded by many of His servants who literally gave of themselves while in the active ministry and now trust that the Lord through His Church will provide. Certainly the "hire" is the servant's just due not only in his active years but also when age or infirmity compel him to lay down the burden.

## Topic:

# Are You Fit To Live With?

BY HOMER LARSEN



Photo by Harold M. Lamb

### Are Parents Fit To Live With?

If your wife were asked, "Is your husband fit to live with?" how would she answer? Would she immediately picture a man who has become so involved in his business, or his farm, or even his social life that he gives little thought to his family?

Recently a young woman with this problem came to my office for counsel. She was considering a divorce.

"I think he loves me," she said. "It isn't that he doesn't provide for me. I have the necessary money to handle the household affairs. He never com-

plains when I spend money on myself. He is a good father as far as his children are concerned. But he just doesn't care to be around. It is not unusual for him to go to his club and sit around all evening. The children and I are left at home alone."

"I am sure it is pure thoughtlessness," she continued, "but I have done everything in my power to try to convince him that he should change his ways. I believe that he considers me nothing but a housekeeper who is raising his children."

#### Author

The Rev. Homer Larsen is pastor of Nazareth Evangelical Lutheran Church, Cedar Falls, Iowa. This is a congregation of the United Evangelical Lutheran Church.

#### Topic Aims

1. To encourage the men to face the problems of mature family living.
2. To help the men to find Christian solutions to the problems.
3. To motivate the men to make the fullest Christian contribution of which they are capable to their families.

#### Worship

Suggested scripture:

Colossians 3: 18-21; Ephesians 5: 21-33.

#### 1957 Brotherhood Topics

##### Theme: Maturing in Christ

Preparation of the 1957 Brotherhood topics began with a study of man. Typical problems of the male adult in our society were defined and analyzed. Then an effort was made to suggest answers which the Christian may apply to the mundane, complex, contradictory life situations in which he must live. It was hoped that the topics will serve as channels for a more vital relationship with the Holy Spirit and will foster a deepened sense of Christian vocation.

Editorial Committee: S. M. Brock, Charles Johnson, George O. Koponen, Fred J. Landberg, C. Oscar Leonardson, John M. Mangum, Ed-

## *A Child's Eye-View*

Other wives complain that their husbands take out on their families all the irritations that have developed in the job. They come in from work and nose around the house. This is wrong. That is wrong. Why aren't the children cleaned up for supper? Why isn't dinner on the table? Why hasn't the carpet been vacuumed?

"No, my husband is not fit to live with," these wives would have to say. "He's a bundle of nerves. He's always ready to explode."

I wonder if there is not some inwardly trait behind such action. Something has gone wrong at our place of business or in some contact that we have had during the day. We would like to have told off the person who offended us, but we didn't have the nerve to do it. All day long the problem has continued to brew within us. Finally at home we explode, making life miserable for those who love us most.

Of course, all husbands do not fit these unhappy descriptions. Many wives would say, "Certainly my husband is fit to live with. He is gentle. He understands that my life is not the easiest, that housework can get tiring, that children can become a problem even though we love them. Though my husband is the head of the house, his is not a headship ofanny but a headship of love."

Some wives would also add, "My husband is fit to live with because Jesus Christ is at the very center of his life. The love of Christ is reflected through his whole personality."

Now let us consider how our children would answer the question, "Is dad fit to live with?" Since a child's most lasting impressions are received in the home, this is an important question.

Let's assume that you are a church man and that your child considers you a Christian. This means that you are making an impression upon him in the name of Jesus Christ.

"You can tell that my dad is important by the number of activities he is in," one youngster may say. "Night after night he is away at the service club, the church, and community meetings. One evening my little brother, who goes to bed early, asked, 'Where does Daddy live?' He thought dad just came home for meals."

Certainly we men have a lot of meetings. We are living in a busy world that is organized down to the last detail. But it would be well for us occasionally to ask ourselves, "Is this meeting important enough to make me leave my family?"

The church itself is guilty of decimating family life. Father is taken out of the household one or two nights a week to attend church meetings. And on another night or two, mother is at church. The family is almost never at home together. Perhaps your congregation should analyze whether it is guilty of taking men away from their families so much that their children feel like saying, "Dad is just a boarder here."

Even if you do stay home in the evenings, however, don't congratulate yourself too readily for being the model father. Some children wish their father would go out more often. The little child's, "Daddy is grouchy," turns into the older child's, "Dad is a bundle of nerves. He disciplines us sometimes when we don't need it."

Certainly we, as fathers, must discipline our children. But we should never do so in a moment of anger. Such discipline is only a means whereby we relieve our feelings of something that might have happened to us during the day.

Such negative attitudes may even lead a child to feel that his father is unchristian. "He has many selfish characteristics. And he really has a temper. I wish he weren't quite so critical."

### ***Like Father, Like Son***

Children copy our words and our actions quickly. We may value a person or an institution highly, yet never express this through what we say and do. The result often is that our children develop attitudes that we consider undesirable.

One Sunday at the dinner table a family began criticizing the church service. Dad declared that the sermon was too long. Mother complained about the way the children sat in church. Mary moaned about how terrible the choir sounded. Finally little Johnny piped up, "I don't see why you're complaining. I think you got quite a lot for your money. It cost you only a dime."

Could your child say, "I love my dad, but he is so inconsistent. He tells me I've got to go to Sunday school yet he never goes himself. He insists that I attend confirmation class, that I memorize the catechism, and that I learn the third commandment, 'Remember the sabbath day to keep it holy.' All of this I must have in my head. But often he stays home on Sunday morning. Isn't that inconsistent?"

Another son says, "The other evening before I went to bed I was reading a chapter in the book of James. I think James must have known my father, because he was talking about the tongue. He says that from the same tongue come cursing, swearing, and praising God. I have heard my father talk so piously when church people were around. And I have heard him curse when other company came or when he was angry."

In answer to the question, "Is my father fit to live with?" many children would, of course, quickly respond, "I love my dad. He understands me. He has time to listen to my problems. He enjoys playing with me, and he is the best pal I have. Sure, dad punishes me when it is necessary, but even when he is punishing me, I know that he is doing it in love. I have a father who doesn't only talk about Christianity. He is a Christian through and through."

### ***Christ Is the Answer***

None of us can say that we have made the full Christian contribution to our home that has been possible.

one of us can say that we have been fit to live with under all conditions at all times. We have all sinned.

It is not enough, however, to make a new resolution. We must do more than decide, "I am going home and change my ways of living and be a better husband and father."

As Christian men, we should ask God to forgive our sins. The Christ who forgives us our sins of the past is the Christ who will give us the power to overcome them in the future. Christ is the answer. Christ is the only one who can change us and make us individuals who are fit to live with. He alone can take our passions away as we pour out our hearts to him in prayer. He is the one who can fill our hearts with love. He is the one who can remake us, if we live close to him in Word and sacrament.

Then our wives will be able to say, "My husband is a man who is a living example of what Christ can do in an individual." Then our children will be able to say, "My dad is a real Christian." Only when Christ lives in our hearts can it be said that we are fit to live with.

### ***To the Leader***

After the above topic has been presented to the entire group, divide the men into buzz groups. Give each group a problem to discuss. After about 10 minutes, ask the leader of each group to report both the problem and the suggested solutions to the entire Brotherhood. Perhaps members of the Brotherhood will

wish to comment on the suggested solutions.

### ***Problems***

Group 1—Mr. Jones owns a hardware store in a town of 7,000 people. He is expected to take part in the activities of the town. He is a member of several civic organizations, and often he is called upon to serve on committies set up by these organizations. Mr. Jones realizes that he is being drawn apart from his family. He would like to drop his membership in some of the groups, but he is afraid that doing so would hurt his business. What would you advise Mr. Jones to do?

Group 2—Mr. Brown married a girl whom he met while in college. Each thinks highly of the other, but both are conscious that they are gradually drifting apart. Their problem is that they have different interests. He is interested in athletics, and she is interested in the arts. Neither has the least enthusiasm for what the other enjoys. Because of their different interests they have different friends. Mr. Brown does not feel at home with his wife's friends and vice versa. In the early years of their married life this problem was overlooked. Recently, however, it has led to many arguments. How would you counsel Mr. and Mrs. Brown?

Group 3—Mr. Smith is an Iowa farmer. (This could apply to a man who is having a financial problem in business or industry.) Being ambitious, he sold his farm a few years ago and purchased a larger farm. He has a long-term mortgage which,

under normal circumstances, would be paid off in the designated time. In buying this farm, however, Mr. Smith failed to realize that farming conditions might not always be as good as they were at the time he made the purchase. With the slump in farm prices, it is almost impossible for him to make his payments. He is worried that he will lose the farm. This makes him irritable around home. The children are complaining about how "grouchy" he has become. His wife has tried to explain the situation, but it is difficult for the children to understand why he has changed from being so wonderful to being so irritable. What

would you advise Mr. Smith to do

Group 4—Mr. Nelson is a deacon at Trinity Lutheran Church. A problem faces the congregation. Membership is not large, but the church has an active program. Consequently the small corps of active members are at the church several nights each week. Several leading members have begun to complain that, while they love their church, their family life is being affected. The deacons of the church have appointed a committee to work out a solution to the problem. Mr. Nelson, who is chairman of the committee, asks your advice. What solutions do you have to offer



### ***Charters To New Brotherhoods\****

(Since August 22, 1956, through October 31, 1956)

51. Mt. Carmel English Evangelical Lutheran Church, Minneapolis, Minn.—Sept. 10
52. Trinity Lutheran Church, Mt. Joy, Pa.—Sept. 10
53. Mt. Carmel English Lutheran Church, Minneapolis, Minn.—Sept. 10
54. St. John's Lutheran Church, Beaufort, S. C.—Sept. 13
55. United Lutheran Church, Bellefonte, Pa.—Sept. 17
56. Mayer Memorial Lutheran Church, Newberry, S. C.—Sept. 20
57. St. John's Lutheran Church, Gardenville, N. Y.—Sept. 21
58. Our Saviour Lutheran Church, Greenville, S. C.—Sept. 21
59. Zion Lutheran Church, Sunbury, Pa.—Sept. 17
60. Seymour & Shelton Brotherhood, Seymour & Shelton, Conn.—Sept.
61. Grace Lutheran Brotherhood, Prosperity, S. C.—Oct. 18
62. Acacia Park Brotherhood, Chicago, Ill.—Oct. 24
63. St. Paul's Lutheran Church, Philadelphia, Pa.—Oct. 24
64. St. Mark's Lutheran Church, Great Bend, Kan.—Oct. 24
65. Grace Lutheran Church, Rock Hill, S. C.—Oct. 31
66. Faith Lutheran Church, Batesburg, S. C.—Oct. 31
67. Good Hope Lutheran Church, Ward, S. C.—Oct. 31
68. St. Philips Lutheran Church, Newberry, S. C.—Oct. 31

*\*Should there be any errors, report them to the New York office.*

# How Can We Know He Is Christ?

JOSEPH B. MOHR

How can we know he is the Christ, is Jesus of Nazareth who was born in a stable long ago?

To find out, some of us went backward in time to the place where Jesus was born. Walking along a street in Bethlehem, we meet a group of excited shepherds.

"We have seen him," they shout.

"Who?" we ask.

"The Christ. He was born in a stable outside the town."

"How do you know he is the Christ?"

"An angel told us."

Skeptically we shake our heads. Can we accept the word of others in a matter so important? Perhaps the shepherds only *thought* they heard an angel.

Thirty years pass by in a brief moment and we are still in Palestine. We meet John the Baptist, who is being questioned by priests and Levites. "Are you the Christ?" John shakes his head. "Are you Elijah?" Again he shakes his head. "Then why do you baptize if you are neither Christ nor Elijah?"

"What is your authority? Where are your credentials?"

John does not know what to say. What can he say? He says there is one standing among us whom we do not know. That one is the Christ.

Unconvinced, we return to Jerusalem.

Some years later a group of persons are discussing a crucifixion that took place the day before. Jesus of Nazareth is dead. He is said to have been the Christ.

The unbelievers say to the believers, "Do you still insist he was the Christ, seeing he is now dead? We think he was just another teacher. We know he was a blasphemer and a perverter of the people. The miracles he performed were not different from those of Moses and Elijah. He cast out demons through the help of demons. How can you call him Christ?"

The believers can say nothing.

About two months later we meet the same group again. They are discussing the Resurrection. This time the believers are not on the defensive, for they had an experience which convinced them they were right in considering Jesus the Christ. They had seen their Lord alive.

The unbelievers say, "We did not see him. Herod and Pilate did not see him. We have it on good authority from the governor that somebody stole Jesus' body from the tomb and hid it."

But the believers continue steadfast in their faith.

We ask, "Tell us how you came to know him as the Christ? Did he offer you any proof, credentials, references?"

One man says, "He simply told us

to come and follow him, promising to give us the word of life. He said, 'Come and see. Come and learn of me. Believe in me.' So we obeyed. He seemed to imply that we should enter the experience of following and obeying, and open our hearts and minds to him."

"We followed for months," continues the man, "until finally Peter confessed to Jesus, 'You are the Christ, the Son of the living God.' Jesus said, 'Blessed are you, for flesh and blood has not revealed this to you, but my Father who is in heaven.'"

"That was how it happened. We followed his advice to come and see. He had no credentials, references, proofs, other than what he himself was and did and said. To the casual on-looker Jesus appeared like any other man. But the Holy Spirit made it known to us that this man was also true God."

With that, we returned to the present day.

We asked ourselves why we had been unable to come to believe Jesus is the Christ. The answer was this: We had listened only to what others said. We had not gone to Jesus himself. We spoke to the shepherds, to John, to the believers, but we never sought out Jesus himself. We did not even go to the stable to see the Baby in the manger. Modern and proud, we thought we could learn nothing from the Baby.

We realized that much which passes for faith today is merely the blind acceptance of what somebody else

believes. Though we believe in the Bible literally, we are believing only what somebody else believed and reported to us. It is true that the word of God can come to us through the words of other persons, but merely hearing it is not the same as entering into the experience of following and acting upon the word.

Jesus said that not he who only hears the word of God but he who does it shall find life. "Follow me," said he. This implies entering the experience of being with him and learning from him.

Since Jesus is no longer a visible presence on earth, how can we enter into the experience of being with him? Through the Christian Church, which is the Body of Christ, the fellowship in which Christ is present where two or three are gathered together in his name. Within the Christian community the same word of God is spoken, the same grace offered, the same forgiveness granted as was effective long ago when Christ was a visible presence on earth. Within the Church we should be able to find the same mercy and love of God, the same sacrificing and giving spirit, as were effective long ago. Into this fellowship, this visible presence of Christ, people are invited to "come and see," to come enter the experience, to come learn.

However, many persons are offended at the Church, even as John the Baptist was offended at Christ, and asked, "Are you he who should come or do we look for another?" Christ

ed been preaching, healing and for-  
ving, but this did not convince  
hn. Christ seemed like any other  
ophet, just another man. He had  
t come down from heaven in great  
wer, ushering in the great day of  
e Lord, vindicating the righteous  
d subduing the wicked. He had  
me meek and lowly, a friend of  
sinners.

Similarly, today many are offended  
the Church and the community of  
lievers, feeling that anything so  
eak and human cannot be the place  
ere Christ is present. The believers  
not seem to be much different  
om unbelievers; in fact, they call  
emselves redeemed sinners. They  
y they are at the same time  
stified and sinners.

There is the possibility of offense  
cause God's way and revelation is  
radoxical; that is, it is in the ap-  
pearance of what seems to be the  
posite of God. When God revealed  
himself in Christ, he appeared not as  
d but as man, who is not normally  
nsidered the same as God. When  
d gave life and salvation, he gave  
in the appearance of the opposite  
life, namely, death on the cross.  
ormally we do not expect to find  
ty in a baby in a stable or in a  
n condemned as a criminal. We  
not expect to find Christ among  
ose who confess they are sinful. But  
we do not find Christ where he  
ks to make himself known, we do  
t find him.

Christmas reminds us that we  
ould be as simple and believing as  
hild. Our thinking about God must

start from the very bottom—as Luther  
said—in a weak, frail Baby in a  
manger. We should not start with  
the exalted figure of Christ, the sec-  
ond Person of the Trinity, nor with  
the theories of the Atonement, the  
Incarnation, and then work down-  
ward to Bethlehem.

We should start with the Baby in  
Bethlehem, as human as a baby can  
be, but as divine as God himself. Then  
we proceed onward and upward,  
learning to know who this Baby is.  
If we follow humbly with open mind  
God will make known to us who this  
Person is.

This is what it means to enter the  
experience, to come and see. We must  
worship at the place where God is,  
whether at a manger or in his Church.

The Church may seem human and  
frail, weak and helpless, like a baby,  
but to enter the experience, to come  
and see, means exactly to humble  
ourselves and be where Christ prom-  
ised to be, where two or three are  
gathered together in his name.

How can we know he is Christ?  
Not by sitting with Herod in his  
palace, poring over ancient docu-  
ments, trying to ascertain where  
Jesus should be born. Not by exer-  
cising some sleight-of-hand intellec-  
tual stunts to figure out how three  
can be one. Not by trying to imitate  
the life of a saint.

The mistake Herod made was his  
failure to go to Bethlehem as he said  
he would. Perhaps if he had gone, his  
heart would have been softened at  
what he would have seen and he  
would not have ordered the slaughter

of the babies of Bethlehem.

What if the Resurrection of Christ seems too difficult to believe? Learn first to believe in the Baby. Learn how to love lowly humanity. Salvation comes through the Baby, the innocent creation of God. For the dwelling of God is with men, and each new creation of a human being reminds us of God's presence and love. If we cannot believe in, love and worship the Baby, the creative and saving presence of God, then we cannot believe in the Resurrection.

God gave his Christ first as the Baby. If we cannot accept God coming to us in this lowly way, we will not be persuaded though a doz-

en persons rose from the dead.

How can we know he is Christ? Follow the shepherds who said, "I will go to Bethlehem, and see this thing which is come to pass." Let us humbly kneel and worship. Let us enter the experience of following a being with him who comes in the person of a man, but also in the nature of the Lord. Let us believe in the Church, as the fellowship where the life of Christ is continued in love, grace, forgiveness. Then God will make it known to us that this Jesus is the Christ, the Savior. Then we can say with Simeon, who beheld the Baby, "Mine eyes have seen thy salvation."

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### *He Always Went To Church If—*

He always went to church, if it hadn't rained too hard. Or if it wasn't too hot and dusty. Or if he was sure the air conditioner was in good order.

He always went to church, if he hadn't heard the fish were biting unusually well this week end. Or if he could have gone to church without missing such a wonderful Sunday golf. And if hypocrites and strangers were not likely to be crowding his pew. And if the fellow who sang off key was not in the choir.

He always went to church, if his pastor could be depended on to entertain him and not take too long to say it. And if the preacher would skip unpleasant subjects and step on the other fellow's toes instead of his.

A guest preacher was pinch-hitting the Sunday his pastor was out with flu. But he couldn't risk being bored by a strange preacher. After an out-of-town trip that rainy Sunday he was nearly home when the other car skidded into him.

The first three doctors called couldn't come out at night. He wanted his sick pastor to come and pray. A preacher he had never seen reached his bedside soon after the fourth doctor called had arrived.

Three days after the wreck, he was again sleeping late, but he did get to church on time right through a sleet storm. The heat had been turned on too late. The deacon he called a hypocrite was shivering as he ushered stragglers to uncrowded pews.

The off-key lady and one other were the only members of a volunteer choir. But they sang their best as the undertaker found a place up front for the man so hard to please.

—Eugene H. B.

(Reprinted from the North Carolina Lutheran)

# Honorary Life Memberships

PHARES G. BEER

## The Honorary Life Membership Speedway

At the 36th annual convention banquet of the Brotherhood of the Evangelical Lutheran Ministerium of Pennsylvania the synodical Honorary Life Membership secretary, William H. Frick, read the names of all persons given Honorary Life Memberships and had the persons in each annual group rise as their names were read. The disturbing element in this procedure was to see the small number of persons present who had been so honored. All but one of those present wore their Honorary Life Membership buttons. At the banquet the Honorary Life Membership secretary, on behalf of the synodical Brotherhood, also presented an Honorary Life Membership to Maurice Walborn of Cressona, the former president of the synodical Brotherhood, with this citation: "For outstanding service to his Church and Brotherhood."

The Piedmont Conference of the South Carolina Synod Brotherhood regularly gives an Honorary Life Membership at every quarterly rally to some member of its organization. W. Boland of Clinton, S. C., is the Honorary Life Membership secretary at this conference. The author of this column is eager to learn of other synodical, conference and district Brotherhoods that regularly give Honorary Life Memberships and asks

to be informed of the fact where such is the case.

May we please ask all persons who send in application blanks for Honorary Life and In Memoriam memberships to fill them out *completely*. We are in need of the information asked for in the applications and when it is not furnished with the application we try to follow it up with additional correspondence and conferences with individuals until it is obtained.

Were you in attendance at the Brotherhood convention at Kitchener and did you see the four beautiful In Memoriam and Honorary Life membership charts headed with the Lutheran emblem in color on display there? These charts had the names and brief biographical sketches of all persons memorialized and the names of all persons given Honorary Life Memberships listed according to synods. These charts were prepared by Mrs. Phares G. Beer.

We have had some recent complaints that Honorary Life Memberships have not been received as soon as they were expected. All of these are mailed out as soon as the executed application with the money reaches William Shetlock, Coplay, Pa., our United Lutheran Church Brotherhood Honorary Life and In Memoriam secretary. Some delays have been

traced to synodical and conference treasurers who have held these applications and the money and for this reason may we again urge all synodical and conference treasurers to forward all Honorary Life Membership blanks and money as soon as possible. May we also urge them to pass on the blanks which they retain to the Honorary Life and In Memoriam secretary on their level so that the secretary may have a complete report for conventions and executive committee meetings.

Because of inadvertent mistakes we are happy to correct the synodical listing of Mrs. Hugo Welchert, the Rev. Hugo Welchert, Hooper, Nebraska; Elmer Maatsch, Odell, Nebraska, and Harry Maatsch Lanham, Nebraska, from the Iowa Synod to the Central States Synod, and S. H. Stone, Box 207, Charles Town, West Virginia, from the West Virginia to the Virginia Synod. We regret these mistakes, sincerely thank the persons who aided us in making the proper corrections and ask your forgiveness.

Below is what we call our Brotherhood Honorary Life Membership Speedway in which we list our synodical Brotherhood number of Honorary Life Memberships in three categories: previous number of memberships (P.N.), memberships given this year (T.Y.) that is since June 1, 1956 and the total number to date (T.N.):

|                    | P.N. | T.Y. | T.N. |
|--------------------|------|------|------|
| 1. North Carolina  | 166  | 6    | 172  |
| 2. Pa. Ministerium | 128  | 3    | 131  |
| 3. South Carolina  | 69   | 8    | 77   |

|                       |    |   |    |
|-----------------------|----|---|----|
| 4. New York           | 51 | 3 | 54 |
| 5. Maryland           | 50 | 3 | 53 |
| 6. Central States     | 48 | 1 | 49 |
| 7. Pittsburgh         | 41 | 1 | 42 |
| 8. Illinois           | 32 | 3 | 35 |
| 9. Georgia-Alabama    | 29 | 6 | 35 |
| 10. Central Pa.       | 19 | 1 | 20 |
| 11. Ohio              | 11 | 1 | 12 |
| 12. Texas-Louisiana   | 8  | 1 | 9  |
| 13. Michigan          | 7  | 2 | 9  |
| 14. Iowa              | 8  | 0 | 8  |
| 15. Canada            | 6  | 2 | 8  |
| 16. New Jersey        | 7  | 0 | 7  |
| 17. Florida           | 5  | 2 | 7  |
| 18. Pacific           | 4  | 0 | 4  |
| 19. Indiana           | 4  | 0 | 4  |
| 20. Pacific Southwest | 2  | 0 | 2  |
| 21. Rocky Mountain    | 2  | 0 | 2  |
| 22. Zion Slovak       | 1  | 0 | 1  |
| 23. Virginia          | 1  | 0 | 1  |
| 24. Unassigned        | 1  | 0 | 1  |

|       |     |    |     |
|-------|-----|----|-----|
| Total | 700 | 43 | 743 |
|-------|-----|----|-----|

#### How Does a Fly Fly?

It took the combined efforts of a gyroscope manufacturer and the New York Museum of Natural History to solve a riddle millions of years old: How does a fly fly?

Motion pictures, obtained only by dint of much planning, reveal that a fly moves his wings up and down three hundred times a second in flight. Still unsolved, however, is the mystery of how he turns upside down and walks on the ceiling.

—Sunshine Magazine

#### Mule Driver

A famous editor was being questioned by a young lady with journalistic ambitions. She asked:

"Do you feel that you have influenced public opinion?"

After pondering for a moment the editor replied:

"No. Public opinion is something like a mule I used to drive. In order to drive him successfully, I always had to watch the way his mind was set on going, and then follow along as closely as possible."

—Fifth Wheel

# tribute to Merwyn C. Fuss

D. W. REITER

The following tribute to Merwyn Fuss, immediate past president of ULCA Brotherhood, was prepared by D. W. Reiter and adopted at the 26th annual convention of the West Virginia Brotherhood:

"I wish to take this opportunity as promotional work director to perform a most pleasant and, I trust, a most profitable duty by paying a brief tribute, in the spirit of sincere gratitude to Almighty God, to our illustrious national leader for the past four years, the Honorable Merwyn Fuss.

"During his entire administration President Fuss and his associates were greatly handicapped, for in spite of increased costs the Brotherhood operated on the same basis as in 1944.

"At the Atlanta Convention two years ago an additional heavy burden was placed upon his shoulders when the delegates, after voting down the recommendation of the Executive Committee to increase the national dues to two dollars, went ahead and not only adopted but authorized the Executive Committee to go full-steam ahead in promoting the King's Men program — a two-fold program, the biggest program of activity in the history of the Brotherhood, and also to employ a full-time field secretary at a time when there was no money

on hand to promote a new program, let alone pay the salary of a full-time field secretary.

"During the four years of his administration President Fuss, because of his deep sincerity, was compelled not only to be away from his home and professional duties at frequent intervals for various periods of time at a great financial sacrifice, traveled more than 50,000 miles a year and paid part of his traveling expenses, but while at home, because he had his business to look after and had no secretary, spent many hours at night, often to the wee hours of the morning, to answer the many communications that came to his desk and prepare for the many speaking engagements ahead.

"As a result of the untiring efforts of President Merwyn C. Fuss and his associates under his vibrant leadership the Brotherhood Headquarters were moved to New York City on Jan. 1, with a complete change in the office personnel, a reorganization effected and a greatly improved system put into operation. A new and wide awake and able executive secretary was elected, effective Jan. 1, but who, because of his commitments in California, did not assume his duties at Brotherhood Headquarters until April 10.

"Numerous other and sorely need-

ed important changes were effected that will enable the Brotherhood henceforth to operate more smoothly and efficiently and take the place it should hold in the Church.

"The primary aim and purpose of this tribute is not merely to serve as an expression of sincere gratitude which neither words of tongue nor pen can express but rather as a stimulus to the men of the Brotherhood to follow the example of this valiant

leader by giving our best which all that God expects of us, for to so is to pay the most priceless and enduring tribute that we the men of the Brotherhood can pay to an outstanding, illustrious layman and church leader, who as such for many years has found it necessary to put first things first and as he has said the work of his Church comes before anything else."

## *Education for Living*

BY EARL S. RUDISILL

### *Silent Members*

How can I get my class to take part in the lesson, enter into discussion—just say something? That's the plaint of many an adult leader. Only occasionally does one hear the opposite sort of problem—when one or two people talk too much. But many a leader would give his right arm to get some response out of his group.

#### *Why People Are Silent*

There are various reasons why men or women fail to speak up in groups. One of them is that they lack enthusiasm. They have been brought into the group by some one—only partially persuaded that they should be there. They come in as "conforming members." They lack motivation—they are not "on fire" with the purposes of the organization, see no need for what is being done or proposed.

A considerable number of people sit in silence because they have little confidence in themselves. They have a feeling that every one else knows more than they, and they fear to speak lest they reveal how little they know. This assumption is generally wrong. Most of the people around them are equally diffident. One needs to break this impasse by speaking out, and getting used to hearing his own voice in public. Gradually confidence may be developed. Some keep quiet because they are lazy or fatigued—conditions which may be overcome.

A number of persons find it hard to adjust to a group. Trying to be one with a group makes them angry, cynical, or irritated. Undoubtedly some of them would do better alone, but others would simply lapse into idleness of body and mind.

Then we have the people who are already doing many things, and they are reluctant to assume any further responsibility. They are afraid that if they start taking part they'll get in "over their ears." Eager as we may be to reach many people and enlist them in activity, we have to respect their fear of "over-extension." If one has many obligations he may do none of them very well.

Many people do not see how their active participation is related to their own welfare. A study of non-voters showed that they did not see that voting had anything to do with their own welfare or that of their community. But participation in a class session may help to improve conditions in a church or community, and will minister to one's own self-improvement.

Some psychologists believe that the American emphasis on individual rights rather than on individual responsibilities has done much to dis-

incline people to take part in group discussions. Such persons then may be the victims of their failure to view the whole of truth.

### *Positive Action*

Hesitant people are not going to be changed by fault-finding, or by being lectured on it in a group. But a great deal may be accomplished by individual interviews. The total situation may be explained, their own position and inter-relationships may be made clear, and the rewards of participation may be pointed out. Furthermore, easy opportunity ought to be provided for the beginnings of participation. Some may be persuaded to accept a small assignment. The whole sweep of a group's purposes may be explained with a view to arousing interest. Leaders and other experienced participants can help others a great deal, if they will exercise patience, be sympathetic, and take some time to be helpful.



## *News and Views From Headquarters*

The recent convention of our church at Harrisburg took some actions of interest to the men of The Brotherhood. A motion presented to include Brotherhood Sunday in the calendar of Causes was referred to the Executive Board for report to the 1958 convention.

A committee to be appointed by President Fry was approved to study

areas of cooperation between The Brotherhood and the Lutheran Laymen's Movement for Stewardship. This came as a recommendation of the Commission on Organizational Structure. The committee is to be composed of five representatives of The Brotherhood, five from the LLM, and three members of the Executive Board of the ULCA. The report of

the committee will be submitted to the Church through the Executive Board to the 1958 convention.

The auxiliaries were given the opportunity to appoint two advisory members to each board of the Church by an action of the Harrisburg convention. The Brotherhood will be able to have members sit with the boards in whose work they are interested.

A worth-while project for local Brotherhoods would be the purchase of audio-visual equipment for the congregation. As an aid in this program, it would be helpful if the men's group would provide a trained projectionist for all congregational uses of equipment. Too often this is another task assigned to the pastor which could be done equally well by a layman.

The Pro Deo et Patria award statistics as of October 15, 1956, are as follows:

Total number of applications—13,604

Total number of awards granted—3,667

Total number of ULCA applications—6,334

Total number of ULCA awards granted—1,428

ULCA awards total approximately 39 per cent of the total. Paul Nelson of Minneapolis represents our ULCA Brotherhood on the awards committee.

Conference Brotherhoods sponsor many worth-while projects in their

areas. *Lutheran Men* is always interested in hearing of them. Past conferences sponsor retreats. Rochester Conference, New York and New England Synod, sponsored a Lutheran Reformation service in that area. The Western Conference Brotherhood, New York and New England Synod, provided ushers for the attendants at the Buffalo Reformation services. Let's hear what our conference is doing.

The American Lutheran Church has acted recently to assist in the organization of the Evangelical Lutheran Church of Mexico as an affiliate Church. At present work is being done at 14 locations. A theological seminary for training in the Spanish language is being planned for lay and clergy.

February is the month when our men's group can emphasize Scouting in its monthly meeting. You might invite a local Scout executive to address your group. If there is a Scout unit in your congregation, you might invite the boys as your guests to a dinner meeting. If there has been a Pro Deo et Patria award winner in your church, you might ask him to tell you about his service project. If possible, place it on display. *Men should be interested in boys.*

The Brotherhood is a logical group to keep in touch with the men in the congregation who are in the military service of our country.

vidence of your interest might be  
at Christmas time. Our interest  
might be confined to the holi-  
day season, however. Your interest  
may sustain the faith of the boy  
away from home.

Some of our leaders wish that we  
did not need the financial assistance  
of our church to support the work  
of the ULCA Brotherhood. In 1956  
we received \$15,000. In 1957, the  
church has agreed to make available  
\$2,000. There are only two ways in

which we can eliminate the need for  
this help. 1. By increasing our mem-  
bership in the local congregations.  
2. By increasing the amount of the  
individual contribution to ULCA  
Brotherhood from each man. In 1957,  
the contribution expected has been  
increased to \$1.50. At the end of 1957  
we will be able to tell just how much  
can be expected as a result of in-  
creased contributions.

*Howard L. Logan*

## **Brotherhood in Action**

by CHASLES F. BROBST

### ***Opportunities Open to Laymen***

The first disciples chosen by our  
Lord were men. The church can  
hardly be content so long as many of  
its men have no interest or part in its  
work. To enlist men and to guide  
them into Christian activity within  
and without the church is the funda-  
mental purpose of the Brotherhood.  
The men can and do render a  
great and valuable Christian service  
through the local congregation. For the  
encouragement of our pastors and  
active leaders in our congregational  
brotherhoods, the following factors  
and suggestions as to what men are  
doing and can do, may be helpful:

1. The men of the church have the  
power to make any program success-  
ful. The congregation that is not

using its men has an untapped Ni-  
agara within its grasp.

2. The men of the church have the  
power to inspire. Manpower is always  
inspiring. What a thrill to see men  
harnessed to a church program. It is  
like sitting behind the wheel of a  
powerful car. Then the journey is not  
too long nor the load too heavy.

3. The men of the church have the  
power to give hope for the church  
tomorrow. The future of any church  
is bound up with its men. If they have  
vision, the church lives and grows.  
God entrusted to men the hope of the  
Kingdom. Jesus rested his case with  
men. Nobility and devotion have not  
died. Faith and courage still run in  
our blood.

4. The men of the church have the power to win souls for the Kingdom. They can individually and by an organized effort find, seek, and bring into the church the disinterested men in the community. This they demonstrated throughout the church by their participation in the Lutheran Evangelism Missions.

5. The men of the church have the power to bring back the lapsed and indifferent into active relationship with the church. The success of the King's Men Church Attendance Program attests to this fact.

6. The men of the church have the power to help our boys through the scouting program. Thousands of men are spending themselves in this direction.

7. The men of the church have the power to turn a "cold" church into a "warm" one by welcoming folks to the services and serving as cordial and efficient ushers.

8. The men of the church have the power to undergird the church financially by giving liberal support to its work, and in successfully soliciting concrete stewardship expressions from the more inactive.

9. The men of the church have the power to do anything they will. All that is needed to move the church forward is a determination by men. Nothing is impossible to men of faith and trust, men who have given themselves completely unto the Lord.

Men dedicated to the purposes of God will be ready to serve in any and all situations. No faithful follower of our Lord will quit regardless of discouragements. The men of the church must be harnessed to build God's Kingdom. The Brotherhood organizations throughout the church have the opportunity and a challenge that should spur them on to great accomplishments.

●

## NEWS

### *William Straight Receives Pro Deo et Patria Award*

On Oct. 14, when Brotherhood Sunday was observed in Grace Church, Fairmont, W. Va., William Straight was the recipient of the Pro Deo et Patria award. William, who is a Life Scout, is a member of Troop 2, which has been sponsored by the Brotherhood of Grace Church for the past 27 years.

The young man has been Christian

vocation secretary, social action secretary and president of the local Luther League; past vice president of the synodical Luther League, and the past convention of the synodical Luther League was elected president of the group.

In 1954 he was elected governor at Camp Luther and in the same year was chosen as the outstanding senior boy camper, for which he received a scholarship to Camp Nawakwa from

West Virginia Synod Brotherhood. In the same year he was chosen the Junior Chamber of Commerce the outstanding citizen in West Virginia.

He is a member of Grace Church. This is the second time that a member of Troop 2 and of Grace Church received the Pro Deo et Patria award. Five years ago Ernest Smollar was honored with the award.

—D. W. Reiter

### **New York**

#### **Eastern Conference Retreat**

The fourth annual retreat of the Eastern Conference Brotherhood of New York and New England was held at Hidden Valley, Luzerne, N. Y., on Oct 5 and 6. This first overnight venture attempted by the conference was well ended.

The conference opened Friday morning with devotions. On Saturday morning the Scouting program of the Church was presented by the conference director of Scouting, William Wilde, Jr., of St. Luke's Church, Amsterdam.

Mr. Wilde pointed out the influence of the Church and Sunday school on the boy. He stated that Scouting complements the school and that the art of Scouting is good outdoor activities and also awards.

After luncheon, the program continued with Bible study led by the Rev. Donald Rea, Messiah Church, Poughkeepsie, and the Rev. George L. G. Our Saviour Church, Schenectady.

Reports were presented on the recent ULCA Brotherhood convention at Kitchener, Ont., Canada, by Conference President Leland Hokerk, and illustrated slides of convention activities were shown.

—Leland Hokerk

#### **Hancock Joins LLM Staff**

NEW YORK, Oct. 5—William B. Hancock, Spring Grove, Pa., has become the fourth fund-raising director of the Lutheran Laymen's Movement for Stewardship of the United Lutheran Church in America.

Other fund-raising directors are Edmund R. Foehl, Harald H. Hendrichsen and Charles S. Stief. John I. Van Iderstine is administrative director of the service.

Hancock is a native of Connecticut. For the past eight years he has been a franchised distributor of hearing aids, having had earlier sales experience in the school furniture and office equipment fields.

A member of St. Paul's Lutheran Church, Spring Grove, Hancock has been active recently in the capital fund campaign for a Home for the Aged, conducted by the York Lutheran Welfare Service. He has also been a regular participant in the Every Member Visit at St. Paul's and is a member of its newly formed Brotherhood.

A Coast Artillery Major in World War II, Hancock also served in the Connecticut National Guard, resigning as a lieutenant colonel when he left that state in 1949.



#### Pro Deo et Patria Award

St. Stephen's Lutheran Church, Lenoir, N. C.

Left to right: Scoutmaster Stanley Rash, J. G. Hagaman, Marshall Cline, Pastor C. S. King, Miss Mary W. Petrie, Eagle Scout John W. Hollifield, and Eagle Scout Tommy Abernethy.

St. Stephen's Lutheran Church, Lenoir, N. C., presented the Pro Deo et Patria citation and medal authorized by the National Lutheran Committee on Scouting to Eagle Scout John W. Hollifield on Sept. 30. The presentation was sponsored by the Brotherhood of that church.

For his project Scout Hollifield built a beautiful walnut bookcase for the church and Sunday school library.

Scoutmaster Stanley Rash presented Scout Hollifield to his pastor, the Rev. Clayborne S. King, who made the award. Pastor King requested that Miss Mary Wilkie Petrie, aunt of the scout, pin the medal on his pocket flap, in the absence of the scout's mother, who was ill.

J. G. Hagaman, superintendent of Lenoir city schools and chairman of the Caldwell District Advancement Committee, and Marshall Cline, attorney, and member of the Advancement Committee, were present.

The pastor also presented Scout Hollifield and Eagle Scout Tommy Abernethy with lapel pins to be worn

on civilian clothes.

Abernethy was the first boy of St. Stephen's Church to receive the Pro Deo et Patria citation and medal.

#### West Virginia Convention

An address by Merwyn C. Fuss and the adoption of a five-point program of action were among the highlights of the 26th annual convention of the West Virginia Synod Brotherhood at Jackson's Mill, W. Va., Oct. 20 and 21.

Helmar G. Anderson, synodical Brotherhood president, introduced the immediate past president of the ULCA Brotherhood, Mr. Fuss, who spoke about the past and the immediate future work of the National Brotherhood.

A progressive five-point program recommended by the Executive Committee of the synodical Brotherhood was adopted:

1. That the state and national dues be increased to \$3 per member.
2. That we officially adopt the entire program of the ULCA Brotherhood as well as the year-round service

nt membership campaign program  
l the year-round ten-point pro-  
m of action submitted by the  
odical Brotherhood promotional  
ector, D. W. Reiter, of Fairmont.  
3. That we contribute \$100 to help  
ablish a senior camp for those  
p, because of age, are no longer  
ible to attend the junior camp at  
ven.

4. That each local Brotherhood in-  
ase its active membership at least  
per cent in 1957, before the 1957  
vention.

5. That we exert our influence and  
all in our power to bring about  
election of a full-time president  
the West Virginia Synod.

Mark Summers, of Fairmont, who,  
the outstanding boy at Camp Lu-  
t, was given a two-week scholar-  
p at Camp Nawakwa, spoke about  
camp experiences last August.

"I greatly appreciate receiving a  
olarship to Camp Nawakwa," said  
"Next year I will go on my own."

Before presenting his report as  
motional work director, D. W.  
ter, Fairmont, paid a tribute to  
Fuss. The tribute was adopted by  
convention, mimeographed and  
ributed. (The tribute is printed  
where in this issue.)

Mr. Reiter also spoke of his work  
promotional work director in send-  
out suggested programs to in-  
ase membership in local Brother-  
ds and to arouse interest in  
therhood work upon all levels.

Two delegates to the convention  
lged \$50 and \$150, respectively,  
Camp Luther.

The convention decided to contrib-  
ute \$150 to help pay the expenses of  
delegates to the Luther League con-  
vention in Kansas. Each of the twelve  
Brotherhoods is expected to con-  
tribute \$12.

The Rev. George C. Werick, Au-  
rora, president of the West Virginia  
Synod, gave a report on the important  
actions taken at the ULCA Conven-  
tion in Harrisburg, Pa.

The West Virginia Brotherhood  
Convention opened with the Holy  
Communion service in charge of Dr.  
W. P. Cline, Clarksburg, assisted by  
the Rev. Raymond Gross, Grafton.

The following officers were elect-  
ed: President Helmar G. Anderson,  
Fairmont; Vice President A. T.  
Schroder, Huntington; Secretary  
Fred P. Becker, Fairmont; Treasurer  
Robert E. Troy, Huntington, and  
Fred E. Hegmann to a three-year  
term on the Executive Committee.  
The Rev. George C. Werick installed  
the officers.

—D. W. Reiter

### ***Bishop Ordass Reinstated***

Bishop Lajos Ordass has been re-  
instated as active head of the Luther-  
an Church of Hungary following the  
resignation of its two Communist-  
sponsored bishops.

Bishop Ordass, it was reported, was  
restored to his bishopric as a full-  
scale reorganization of the Protestant  
Churches was begun in the wake of  
the anti-Soviet uprising in Hungary.

His return to leadership in the  
Hungarian Church came less than a  
month after he had been absolved of

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the charges for which he was sent to prison for nearly two years in 1948 and which led to his ouster from ecclesiastical office in 1950.

Bishop Ordass was arrested and imprisoned on trumped-up charges of foreign currency manipulation in connection with gifts from American Lutherans, but his real offense had been his strong resistance to the taking over of church schools by the Communist state.

### Book

*The Moment Before God.* By Martin J. Heineken. Muhlenberg Press. \$5.95. 384 pages.

This book is an excellent, well-written study of Soren Kierkegaard and his influence on Christian thought

A professor of systematic theology at the Lutheran Theological Seminary in Philadelphia, the author states this as the purpose of his book:

"*The Moment Before God* was written as a call back to Kierkegaard's sole intention, namely, to

clarify what it means to become a be a Christian. It deals specifically with those aspects of Kierkegaard's thought most frequently misunderstood: the absolute paradox, the solute otherness of God, the concept of dread and Christianity as suffering."

This book is a "must" for thoughtful, mature, open-minded Christians who want to become acquainted with the man who probably influenced modern theology more than any other person.

Those already acquainted with Kierkegaard will find here a sympathetic summary and evaluation of the Danish genius.

Those who will meet Kierkegaard here for the first time must be prepared for a unique experience, for the "melancholy Dane" can be as disturbing now as he was to the Lutheran Church of his day in Denmark.

The book certainly is meat a little too tough for infants in the faith.

### *Lutherans To Meet In Chicago To Discuss Unity*

Commissions representing four American Lutheran Church bodies with a combined membership of more than 2,861,000 will meet in Chicago Dec. 12 and 13 to begin conversations looking toward organic union.

Commissions representing the 270,000-member United Lutheran Church and the 536,000-member Augustana Church will sit down with special commissions of two other church bodies that have accepted a joint ULCA-Augustana invitation "to

sider such organic union as will  
real evidence of our unity in the  
n and to proceed to draft a con-  
stitution and devise organizational  
cedures to effect union."

he two churches accepting the  
tation to the Chicago meeting are  
35,000-member Finnish Evangelical-  
Lutheran Church (Suomi Synod)  
the 20,000-member American  
angelical Lutheran Church.

### ULCA Convention Briefs

Dr. Franklin Clark Fry was re-  
elected as president of the ULCA, for  
a term of six years. Also re-elected  
were Dr. F. Eppling Reinartz, secre-  
tary, and Dr. Edmund F. Wagner,  
treasurer. Dr. G. Elson Ruff was re-  
elected editor of *The Lutheran*.

The Board of Parish Education was  
empowered to participate in joint  
Lutheran activities in the matter of  
parish education material in which  
other bodies of the National Luther-  
an Council will share. Approval was  
given to the establishment of  
Christian day schools by congrega-  
tions "where local conditions make  
such action advisable."

The convention approved a state-  
ment to the effect that "synods shall  
be discouraged from further syn-  
dical fund-raising efforts for church  
expansion loans and be encouraged  
to lend themselves to increased  
evangelical participation in the whole  
program of the church."

A proposal to take the promotion  
of evangelism out of the hands of  
the Board of Social Missions and  
place it into the hands of either a new

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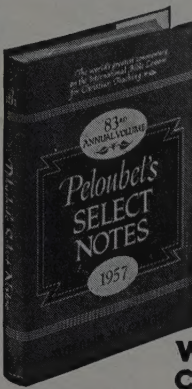
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board or a new department of the  
Executive Board was defeated.

The Board of Higher Education,  
which has been located in Washing-  
ton, D. C., for 27 years, was directed  
to relocate in the Lutheran Church  
House in New York as soon as space  
is available.

Under a new program proposed by  
the Board of Deaconess Work, women  
will be offered the opportunity to de-  
vote a year of voluntary full-time  
service to the Church.

The Commission on Organizational  
Structure's 1954 proposal that the  
elective Church Papers Committee be



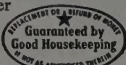
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abolished was turned down.

The convention approved the establishment of a foundation which will operate directly under the Executive Board to solicit and administer gifts and bequests for the ULCA, its boards and agencies.

Dr. Vernon L. Strempeke, associate secretary of the Board of Higher Education, told the convention that more than 25,000 Protestant pastors

are needed in the United States. the ULCA 360 additional pastors a needed at once.

The convention accepted the Board of Social Missions approval planned parenthood and the remarriage of divorced persons who repent of past failures, give evidence of Christian faith, and have received "adequate counsel and training preparation for marriage."

All delegates heartily agreed that the ULCA should go ahead in seeing mergers with other American Lutheran Churches that are willing to discuss unity.

A new pension plan, which has in connection with U. S. social security but was worked out "in the light" of social security eligibility offered to ministers, was approved. Pastors now retired on a pension of \$1,000 a year will eventually receive \$1,500 in 1961.

With only a few scattered protest the convention voted in favor of the \$15 million budget, which will mean "double apportionment" for each congregation.

## Book

*Rethinking the Christian Message* By W. Norman Pittenger. Seabury Press. \$3.25. 147 Pages.

The purpose of this book is stated in the author's own words:

"If we are so tied down to the letter of Scripture, to the *ipsissima verba* of traditional theology, and to its unscientific world view which a thinking men (Christians or otherwise) now reject, then no way can

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be found for proclaiming Christianity save by the use of these outward images and words. Yet these often convey no meaning to our contemporaries. Hence we must seek to discover patterns of thought which will in fact communicate the essential meaning behind the scriptural record, the traditional theology, and the philosophical-scientific perspective associated with Christianity. I believe we can do this; this book is, in effect, a preliminary attempt at the task."

What the author hopes to see come to pass is perhaps another Reformation, in which, this time, not the authority of an infallible church is challenged, but the authority of the very words of Scripture and traditional theology is questioned. He has no quarrel with the fundamentals of Christian faith—the Incarnation, for example (Christ remains Very God of Very God, and the Holy Spirit is the third Person of the Trinity)—but he feels that theology must be restated in modern terms.

He acknowledges his debt to Rudolf Bultmann, but only in the way Bultmann states the problem, not in his answer to it. This book also is more of a statement of the problem than an answer, though he gives a partial answer. He concludes with the hope that more will be said along these lines.

### ●

### *Christmas Cards With Christmas Themes*

Americans will be exchanging two billion greeting cards this season ac-

cording to word from the greeting card manufacturers, and among significant changes you will notice when making your own selection this year, is the return of the religious theme to the Yule greeting cards.

In recent times, due to the cynicism brought about by World War II and the Korean conflict, religious cards have accounted for about fifteen per cent of the total sold. This year the proportion of religious Christmas cards will be about 25 per cent.

What has brought about this dramatic change? Milton K. Harrington, president of the Chapel Art Studio, St. Louis, Mo., the industry's sole exclusive manufacturer of religious Christmas cards, attributes the change to the general rise in religious thought and church membership, and to the determination to "put Christmas back into Christmas," expressed from many pulpits in recent times.

Although Chapel is the first company in the field to devote its entire line to Christmas cards with a religious theme, a great many of the other companies are placing greater emphasis on the religious aspects of Christmas.

Scenes of the Nativity, the Star of Bethlehem, the shepherds and the wise men, Madonna and Child, are among the most popular of this year's themes. Definitely on the wane, out, according to the trade, are the leering Santas, the mistletoe kissing scenes, and the war-like cannon belching forth fiery salvos of smoke which spell out "Merry Xmas."